



سورة الزخرف

Surato Az-Zukhrofe
(The Adornment)الترتيب
43
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. <i>Hameem</i> ¹ .	وَالْكَتَبُ الْمُبِينَ ﴿١﴾
2. By ² The Book ^x the manifester ^x .	إِنَّا جَعَلْنَاهُ فُرْءَانًا عَرَيْانًا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. Verily We, We made it ^x Qur'an Arabic <i>la'alla</i> (<i>craving currently unavailable deed that/ perhaps</i>) you ^b cerebrate you ^z .	وَإِنَّهُ فِي أُمِّ الْكِتَبِ لَدَيْنَا لَعَلَّكُمْ حَكِيمٌ ﴿٣﴾
4. And verily it ^x (<i>is</i>) in the Book's ^x Mother <i>lady</i> ³ (<i>directly and possessively from</i>) Us (<i>is</i>) surely <i>Aa'leyo</i> (<i>High beyond description</i>), <i>Hakeemon</i> ⁴ (<i>infinite hekmah</i> ⁵ <i>Possessor</i>).	أَفَنَضَرْبُ عَنْكُمُ الْذِكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ﴿٤﴾
5. Do then [We] strike <i>a'n</i> (<i>off</i>) you ^b the <i>thekra</i> (<i>Qur'an/ messenger-reminder</i>) (<i>in</i>) condonation ⁶ ; that you ^c were a people, exceeders.	وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ﴿٥﴾
6. And how-many ⁷ We sent of a prophet ^x in the firsts.	وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْرُونَ ﴿٦﴾
7. And not <i>ya'atayhom</i> ^x (<i>approaches/ comes-to them</i>) ^x of a prophet ^x except they ^z were by him <i>yastah'zeona</i> (<i>they^z affirmably jesting</i>).	فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضِيًّا مِثْلَ الْأَوَّلِينَ ﴿٧﴾
8. So We perished a harder than them seizing; and proceeded the firsts' example ^x /parable ^x .	وَلَيْسَ سَأْلَتْهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لِيَقُولُنَّ خَلَقْهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٨﴾
9. And <i>la'en</i> (<i>indeed if</i>) you ^h asked them: Who ^a created the Heavens ^w and the Earth ^w ; surely assuredly (<i>would</i>) say they ^z : created them ^w The Mighty The Omniscient.	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُّلًا لَعَلَّكُمْ تَهَدُونَ ﴿٩﴾
10. Who made for you ^b the Earth ^w <i>mehadan</i> (<i>bedding/ cradle/ fixed-expansive</i>) and [He] made for you ^b in it ^w paths, <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b <i>tahtadona</i> (<i>you^z find and accept the divine-guidance</i>).	وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرِ فَأَنْشَرَنَا بِهِ بَلَدَةً مِيتَانًا كَذَلِكَ تَخْرُجُونَ ﴿١٠﴾
11. And Who <i>nazzala</i> (<i>iteratively descended</i>) [He] from the sky ^w water ^x by a <i>qada'ren</i> (<i>standard/ measurement</i>); so We resurrected by it ^x <i>balddatan</i> ^w (<i>region/ country/ city</i>) ^w dead ^w ; like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x <i>tokhrajona</i> (<i>you^z be emerged/ resurrected</i>).	

¹ See the Lexicon attached to this Translation for a commentary.

² In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this Ayah begins by making an oath by the name of the “النَّازِعَاتُ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ The word “لَدُنْ” is closer than “عَنْ” as you can say: “عَنِي مَالٌ وَالْمَالُ لَيْسَ بِقِبْضَتِكَ الْأَنْ” thus, which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See the لسان اللسان

⁴ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ.”

⁵ See the Lexicon attached to this Translation for “hekmah.”

⁶ The expression “أَعْرَضْ عَنْهُ = ضَرَبَ عَنْهُ صَفْحًا” translating this into: “[be] struck off him (in) condonation,” = “pardoned him for his wrongdoing.” The word صَفْحًا is حَالٌ = denotative of state, or infinitive noun., so (in) is prefixed to denote that.

⁷ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

12. And Who [He] created the pairs⁸, all (of) it^w; and [He] made for you^b of the folke^x (ship/ ships)^x and the an'aame^w (cattle/ sheep/ goats/ camels)^w what you^z ride.

وَالَّذِي خَلَقَ الْأَزْوَاجَ لَكُمْ وَجَعَلَ لَكُمْ
مِّنَ الْفَلَكِ وَالْأَنْعَمَ مَا تَرَكُبُونَ

13. To embark/ set⁹ you^z on its^{x10} backs^x afterwards you^z remember yourⁿ Lord's boon^{w11} if you^z embarked/ set on it^{x12} and you^z say: *subhana*¹³ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who subjugated for us this^x while we were not for it^x subduers/ associates¹⁴.

لِتَسْتَوِّدَا عَلَىٰ ظُهُورِهِ ثُمَّ
تَذَكَّرُوا بِعِمَّةِ رِبِّكُمْ إِذَا أَسْتَوَيْتُمْ
عَلَيْهِ وَتَقُولُوا سَبَحَنَ اللَّهِ سَخْرَ
لَنَاهَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ

14. And verily we(*are*) to our Lord surely transposing¹⁵.

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

15. And they^z made for Him of His *eba'de* (*worshippers/ submitters/ laves*) a part; verily the mankind (*is*) surely *kafooroon* (*iterative unbeliever/ ingrate*)¹⁶ manifester.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا
إِنَّ الْإِنْسَنَ لَكَفُورٌ مُّبِينٌ

16. Or *ittakhatha*¹⁷ (*took and made* [He]) of what [He] creates daughters; and *assfa*¹⁸ (*preferentially appropriated*) you^b [He] by the sons.

أَمْ أَنْخَذَ مِمَّا سَخَّلَ بَنَاتٍ
وَأَصْفَنَكُمْ بِالْبَيْنِ

17. And if *bushshera*¹⁹ (*[he] had been told pleasant tidings*) an *ahado*²⁰ (*a lone/ any-one*) (of) them by what [he] struck for *Ar-Rahman* a parable/ example remained his face blackened²¹ while he (*is being*) *ka'dheemon*²² (*unrelentingly suppressor of his grief*).

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسَوَّدًا
وَهُوَ كَظِيمٌ

18. Is whom^p (*is*) (*being*) reared [he] in the ornament^w while he (*is*) in the dispute other than a manifester.

أَوْمَنْ يُنَشِّئُ فِي الْحِلَّةِ وَهُوَ
فِي الْخَصَامِ غَيْرُ مُبِينٍ

19. And they^z made the angels, who^r they (*are*) *eba'de* (*worshippers of/ submitters of/ slaves of Ar-Rhama'ne* females; have they^z witnessed their creation; shall

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عَبْدُ
الرَّحْمَنِ إِنَّا أَشَهَدُوا خَلْقَهُمْ

⁸ The word “زوج” “زوجين” in “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes, (3) hues. See *اللسان*.

⁹ The word *اللسان* See *عَلَى فُوقِ الدَّابَّةِ وَفُوقِ الْبَيْتِ* = “استوى” See the *Lexicon* attached to this *Translation* for “boon”.

¹⁰ The pronoun “هُ” = “his” indicating the “gender,” which is *masculine singular, subjective noun*. See *القرطبي*. Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on. Additionally, “الزوج” and the “الفأك” and the male of the “العام” all are *masculine gender*; although in *English* the pronoun “it” suffices for all, i.e. “it” for [his] and [him].

¹¹ See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”).

¹² See footnote 10 above regarding *it*.

¹³ The word “*subhana*” = “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as *سبحانه* or *سبحانك*) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “*subhana*” = “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

¹⁴ The word “*Mqrin*” = “مُقْرِنِينَ” has many meanings, among them: “we are capable of having it within/ under our power.” The word “*Mqrin*” could mean: “companions or associates.” See *اللسان*.

¹⁵ The word “*Munqibun*” = “we (are) transposing,” means we are *betaking our selves returning*.

¹⁶ The word “*Kafuor*” is *masculine noun, denying Allah's multiple favors*, i.e. he is a *multitudinous unbeliever/ ingrate*.

¹⁷ The word “*atahda*” from “*atahda*” which is “*افتعال*” for “*الاتخاذ*” as stated in *لسان العرب*; therefore, “*اتخذ*” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹⁸ The word “*Asfakum*” in “*Asfakum*” means: [He] preferentially appropriated, i.e. *favorably individualized*.

¹⁹ See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron* = *بَشَّرَ يُبَشِّرَ مُبَشِّرٌ*.

²⁰ See the *Lexicon* attached to this *Translation* regarding “*Ahd*”

²¹ The expression “*face blackened*” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

²² The word “*unrelenting*” is employed here to intensify “*suppressor*” as the Arabic is “*كاظم*” not “*كظيم*.”

(be)written their testimony and (to be)questioned they ^z .	سَتَكْتُبْ شَهَدَتِهِمْ وَسَعَلُوْنَ ﴿١﴾
20. And they ^z said: had willed <i>Ar-Rahma'no</i> not we worshipped them; not for them by <i>tha'leka</i> (afar-that-it/) ^x of a knowledge; <i>en</i> (not) they except conjecturing they ^z .	وَقَالُوْا لَوْ شَاءَ الرَّحْمَنُ مَا عَيْدَتِهِمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا سَحَرُصُونَ ﴿٢﴾
21. Or <i>ataynahom</i> (<i>We accorded them</i>) a book ^x of before it ^x ; so they (are) by it ^x <i>mustamsekona</i> ²³ (<i>they z assiduously holding-on</i>).	أَمْ إِنَّا أَتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمِسُكُوْنَ ﴿٣﴾
22. Rather they ^z said: verily we found our fathers on an <i>ummaten</i> ^w (<i>way/ religion/ faith</i>) ^w and verily we (are) on their footsteps <i>muhtadoona</i> ²⁴ (<i>we are: followers/ who found and accepted the divine-guidance</i>).	بَلْ قَالُوْا إِنَّا وَجَدْنَا إِبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ إِثْرِهِمْ مُهَتَّدُوْنَ ﴿٤﴾
23. And like <i>tha'leka</i> (afar-that-it/) ^x not sent We of before you ^g in a village ^w of <i>na'theeren</i> (<i>iterative warner</i>) ^x except said its ^w <i>mutrafoo</i> (<i>theyz who are luxuriated</i>): verily we found our fathers on an <i>ummaten</i> ^w (<i>way/ religion/ faith</i>) ^w and verily we, on their footsteps (are) <i>muqta-doona</i> (<i>pattering/ modeling</i>).	وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرَيَّةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتَرْفُوهَا إِنَّا وَجَدْنَا إِبَاءَنَا عَلَىٰ أُمَّةً وَإِنَّا عَلَىٰ إِثْرِهِمْ مُقْتَدُوْنَ ﴿٥﴾
24. Said [he]: even while albeit ²⁵ I came (to) you ^b by <i>ahda</i> (<i>of better/ more divine-guidance</i>) than what you ^c found on it ^x your ⁿ fathers; they ^z said: verily we, by what (<i>had been</i>) sent you ^c by it ^x (are) unbelievers.	* قَلْ أَوْلَوْ جِئْنَكُمْ بِأَهَدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ إِبَاءَكُمْ قَالُوْا إِنَّا بِمَا أَرْسَلْتُمْ بِهِ كَفِرُوْنَ ﴿٦﴾
25. So We avenged from them; so let-look [you ^s] how [was] the deniers' consequence ^w .	فَاتَّقُمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٧﴾
26. And <i>edb</i> (<i>when/ while</i>) said <i>Ebraheemo</i> (<i>Abraham</i>) for his father and his people: verily I am <i>bara'on</i> ²⁶ (<i>absolutely disclaimant/ absolver of myself</i>) of what you ^z worship.	وَإِذَا قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَأَ مِمَّا تَعْبُدُوْنَ ﴿٨﴾
27. Except Whom <i>fattaraney</i> ([He] had innately-perfectly-originated me) so verily He, [He] will divinely-guide [me] ²⁷ .	إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِنِي ﴿٩﴾
28. And [he] made it ^w a word ^w ever-lasting ^w in his descendants ²⁸ , <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) they return they ^z .	وَجَعَلَهَا كَلْمَةً بَاقِيَّةً فِي عَيْمٍ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿١٠﴾
29. Rather <i>matta'ato</i> (<i>I let relish the transitory worldly delights</i>) those and their fathers until came (to) them the right and a messenger ^x manifester.	بَلْ مَتَّعْتُ هَوْلَاءَ وَإِبَاءَهُمْ حَتَّىٰ جَاءَهُمْ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿١١﴾

²³ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstopitation (*blockage*).

²⁴ See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadeen*.”

²⁵ The construct is made up of three distinct components: (1) “أَوْلَوْ” = *disapprobatory interrogative*, (2) “وَ” = *adverbial* = “while,” and (3) “لَوْ” = *conditional particle* = “albeit.” For (1) I chose “even” as an intensive to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

²⁶ The word “براء” is stronger than “براءة” as is an *infinitive* noun. See *النَّاجِ*. To *infinitive* *absolutely* is prefixed to it.

²⁷ The letter “نون الوقاية او العماد، حيث لا يستغنى عنها” in “نون الوقاية او العماد، حيث لا يستغنى عنها” by Arabic (*linguistic*) Rule, is called *precedes the speaker's pronoun* “ي.” The speaker's pronoun “ي” in “نون الوقاية او العماد، حيث لا يستغنى عنها” is omitted, for “التفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See *اعراب القرآن، لمحمود صافي*

²⁸ That is his sons, grandsons, his progeny.

30. And <i>lamma</i> (when/ whence) came (to) them the right ^x they ^z said: this (is) a magic and verily we (are) by it ^x unbelievers.	وَلَمَّا جَاءَهُمْ الْحُقْ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَفِرْوْنَ (٢٩)
31. And they ^z said: <i>lawla</i> (why have not) <i>nuzzela</i> (iteratively had been descended) this Qur'an ^x on a man, from the twain villages ^{w²⁹} , great.	وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْءَانَ عَلَى رَجُلٍ مِنَ الْقَرِبَيْنِ عَظِيمٍ (٣٠)
32. Do they divide your ^t Lord's mercy ^w ; We divided among them their living ^w in the life ^w (of) the world ^w ; and We raised some (of) them above some ranks, ^w to <i>yattakhetha</i> ³⁰ (take and make) some (of) them some subjugable; and your ^t Lord's mercy ^w (is) <i>khayron</i> (choicer/ superior/ worthier) than what they ^z gather.	أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ خَنْ قَسْمَنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضًا دَرَجَتْ لِيَتَّخِذَ بَعْضَهُمْ بَعْضًا سُحْرِيَا وَرَحْمَتُ رَبِّكَ حَيْرٌ مَمَّا تَحْمِلُونَ (٣١)
33. And had that be the mankind an <i>ummatan</i> ^w (one faith community/ a nation) ^w one-she ^y surely We (would have) made for whomever [he] unbelieve by <i>Ar-Rahma</i> 'ne for their houses ceilings ^x of silver ^w and <i>ma'a'reja</i> (curvilinearly stairways) ^x on it ^w ascend they ^z .	وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لَهُنَّ يَكْفُرُ بِالرَّحْمَنِ لِبِيَوْتِهِمْ سُقُفًا مِنْ فِضْلَةٍ وَمَعَارِجًا عَلَيْهَا يَظْهَرُونَ (٣٢)
34. And for their houses doors ^x and couches ^x on it ^w recline they ^z .	وَلِبِيَوْتِهِمْ أَبْوَابًا وَسُرُّرًا عَلَيْهَا يَتَكَبَّرُونَ (٣٣)
35. And <i>zukhrofan</i> (gilded-adornment); and <i>en</i> ³¹ (not) all <i>tha'leka</i> (afar-that-it/) ^x <i>lamma</i> (but) ³² a <i>mata'ao</i> ³³ (resource for a transitory worldly delight) (of) the life ^w (of) the world ^w ; and the Hereafter ^w <i>enda</i> (by by Rule of) your ^t Lord (is) for the <i>muttaqe'en</i> ^x (reverential guarders against Allah's displeasure) ^x .	وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةِ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ (٣٤)
36. And whoever [he] purblinds <i>a'n</i> (regarding) the <i>kre</i> (Qur'an/ mention of) <i>Ar-Rahma</i> 'ne We destine for him a Satan, so [he] (is) for him a <i>qareenon</i> ^x (mate/ associate) ^x .	وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضُ لَهُ شَيْطَنًا فَهُوَ لَهُ قَرِينٌ (٣٥)
37. And verily they surely assuredly repel them <i>a'n</i> (off) the path while they ^z reckon that they (are) <i>muhtadoona</i> ³⁴ (they who found and accepted the divine-guidance).	وَأَهْمَمْ لِيَصُدُّوْهُمْ عَنِ السَّبِيلِ وَنَحْسَبُونَ أَهْمَمْ مُهَتَّدُونَ (٣٦)
38. Untiledha (when/ whereas) [he] came (to) Us said [he]: <i>yalayta</i> (O, for a longing that) between me and [between] you ^g a distance ^{x³⁵} (spanning) the <i>mashreqaine</i> (twain sunrise's loci) so wretched (is) the <i>qareenon</i> ^x (mate/ associate) ^x .	حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِ وَبَيْنَكَ بَعْدَ الْمَشْرَقَيْنِ فَبَيْسَ الْقَرِينِ (٣٧)
39. And never benefit you ^b today <i>edb</i> (when/ since) you ^c wronged ³⁶ ; that you ^b (are) in the torment partnering.	وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكِرْ فِي الْعَذَابِ مُشْتَرِكُونَ (٣٨)
40. Do then you ^s (make) hear the <i>ssomma</i> (deaf people) ³⁷ ;	أَفَأَنْتَ تُسْمِعُ الْمُمْدُنِيِّ الْعُمَى (٣٩)

²⁹ That is either Mecca or Ta'if.³⁰ The word “إِتَّخَذَ” from “الْأَتَّخَذَ” which is “أَفْعَالَ” for “الْأَتَّخَذَ” which is stated in *لسان العرب*; therefore, “إِتَّخَذَ” is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere *taking*.³¹ The article “أَنْ” is an article of *negation* = “not,” see *أعراب القرآن*, *للمحمود صافي*.³² The word “لِمَا” is an article of *restriction* or *circumscription*, meaning *but* or *but solely*, see *القرطبي* and *مقني اللبيب*. That is it means a particle of exception, i.e.: “but.” See *أعراب القرآن*, *للمحمود صافي*.³³ The word “مَتَّعْ” = “*mata'ao*” is rooted in the word “مَتَّعْ” = “*matta'd*” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.³⁴ See the *Lexicon* attached to this *Translation* regarding *مُهَتَّدُونَ*.³⁵ That is *twice the distance* between the *sunrise at the Summer solstice* and the *sunrise at the winter solstice*.³⁶ See the *Lexicon* attached to this *Translation* for “فَاعِلُ الظُّلْمِ” = “ظَالِمٌ” = “*injustice-doer*” and “*wronger*.”

or [you^s] aright-guide the *omya* (*blind people*) and whomever [he] [was] in a misguidance manifester.

41. So either [We] assuredly go³⁸ (*away*) by you^g then verily We (*are*) from them avengers.

42. Or [We] assuredly show you^g which^x We promised them, then verily We (*are*) over them *Mug'tadderona* (*Overcomers/ Prevailers*)).

43. So *istamsek*³⁹ (*let-assiduously-hold-on* [you^s]) by (*that*) which^x (*had been*) revealed⁴⁰ to you^g; verily you^g (*are*) on *Sseratten* (*single and specific Path*) straight.

44. And verily it^x (*is*) surely a *thekron*^x (*repute/ message/ Qur'an*)^x for you^g and for yourⁿ people; and will (*be*) questioned you^{z41}.

45. And let-ask [you^s] whom^p W sent [of] before you^g of Our messengers; have We made of lesser than-/without *Ar-Rahma'ne aa'lehatan*^w (*deities*)^w (*to be*) worshipped they^z.

46. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*^w (*miracles/ signs/ proofs*) to Pharaoh and his chiefs; then said [he]: verily, I am the worlds-Lord's messenger.

47. Then *lamma* (*when/ whence*) [he] came (*to*) them by Our *Aya'te*^w (*miracles/ signs/ proofs*), *edha* (*suddenly/-whereas*) they (*were*) of it^w laughing⁴² (*scornfully*).

48. And not We show them of an *Aya'ten*^w (*miracle/ sign/ proof*) except it^w (*is*) bigger than its^w sister; and We took them by the torment, *la'alla* (*craving currently unavailable deed that, perhaps*) they return they^z.

49. And they^z said: O, [you^s] the magician⁴³, let-invoke [you^s] for us your^t Lord by what [He] covenanted *enda* (*with/ by*) you^g; verily we surely (*are*) *muhtadoona*⁴⁴ (*we who found and accepted the divine-guidance*).

وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٌ

فَإِمَّا نَذَهَبَ إِلَيْنَا مِنْهُمْ
مُّنْتَقِمُونَ

أَوْ نُرِينَكُ الَّذِي وَعَدْنَاهُمْ فَإِنَّا
عَلَيْهِمْ مُّقْتَدِرُونَ

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ
إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ
تُسْعَلُونَ

وَسَعَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الْرَّحْمَنِ
إِلَهَةً يُعْبُدُونَ

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِعَيْتَنَا إِلَىٰ
فِرْعَوْنَ وَمَلِئِيهِ فَقَالَ إِنِّي
رَسُولُ رَبِّ الْعَالَمِينَ

فَلَمَّا جَاءَهُمْ بِعَيْتَنَا إِذَا هُمْ مِنْهَا
يَضْحَكُونَ

وَمَا نُرِيهِمْ مِنْ عَيْنَةٍ إِلَّا هِيَ
أَكْبَرُ مِنْ أَخْبَرَهَا وَأَخْذَنَهُمْ
بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ

وَقَالُوا يَتَأْلِمُ السَّاحِرُ أَدْعُ لَنَا
رَبَّكَ بِمَا عَهَدَ عِنْدَكَ إِنَّا
لَمُهَتَّدُونَ

³⁷ The words “صَمْ، عَمِيْ” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun *people*. So, the transliteration.

³⁸ That is We *take you away* from: (1) city of Mecca, or (2) this life of the world.

³⁹ The word “استمسك” has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) *assisiduously held on* to something; (7) having urinary obstopitation (*blockage*).

⁴⁰ The word “أُوحِيَ” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

⁴¹ That is about it and your stand regarding it.

⁴² It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = فتح فاد و “ضحك السحاب و ” (4) ”هزى به” = ضحك عليه ” (3) ”سخر منه” = ضحك منه ” (2) whereas ” أخرج صوتا مظهرا السرور برق السحاب والزهر انشق و تفرق و العشب استبان والارض بدا نيتها” = الزهر و العشب و ضحكت الأرض Ayah, ” منها يسخرون ” = منها يضحكون ” = ”laughing” scornfully.

⁴³ According to their understanding “the magician” is as good as “scholar” or “scientist,” so it is a word of honor and glory, hence they were “glorifying” him by such a call to *help them*. See *القرطبي* and *اللسان*.

⁴⁴ See the Lexicon attached to this Translation regarding “muhtadoon” = مهندون

50. Then *lamma* (when/ whence) We doffed *a'n*(off) them the torment, *edha*(suddenly/ whereas) they(*were*) infracting.

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ

51. And called Pharaoh in his people, said [he]: O, my people is not for me *Misra*'s (*Egypt*'s) proprietorship; and this-she^{ym} the rivers^x run^w from under me; do then not discern/sight you^z.

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَقُولُ مَا لِي مِنْ مَرْبُوْهَنَهُ الْأَنْهَرُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبَصِّرُونَ

52. Or am I *khayron* (choicer/superior/worthier) than this^x who^x he (*is*) *maheenon*⁴⁵ (*he who is feeble/miniscule/and despicable*) and almost not [he] manifests⁴⁶.

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبَيِّنُ

53. So *lawla* (why have not been) cast on him bracelets^w of gold or came with him the angels *muqta'reeneena* (made associatively/chummily/mates).

فَلَوْلَا أَلْقَى عَلَيْهِ أَسْوَرَةً مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ

54. So *estakhaffaa*⁴⁷ ([he] prompted *bluffly* to go along in astray) his people; so they^z obeyed him; verily they were people *fa'seqena* (rebels vis-à-vis Allah's command).

فَاسْتَخَفَ قَوْمٌ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِقِينَ

55. So *lamma* (when/ whence) they^z ired⁴⁸ Us We revenged from them; so We drowned them wholes.

فَلَمَّا ءاْسَفُونَا أَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

56. Then We made them antecedents and an example-/parable for the lasts.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلآخِرِينَ

57. And *lamma* (when/ whence) (*had been*) struck *Mariama*'s (*Mary*'s) son a parable^x/example^x *edha* (suddenly/-whereas) your^t people from him they^z clamor.

* وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمٌ مِّنْهُ يَصْدُونَ

58. And they^z said: are our *aa'leba'io*^w (deities)^w *khayron* (choicer/superior/worthier) or he; not they^z struck it^x for you^g except contentiously; rather they (*are*) people *kha'ssemona* (iteratively disputers/litigators).

وَقَالُوا إِنَّهُمْنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ

59. En (*not*) he except an *abdon*⁴⁹ (*a slave*), *an'ama*⁵⁰ (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on him; and We made him a parable/example for *Israel*'s sons.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِ إِسْرَائِيلَ

60. And if⁵¹ [We] will surely We made of you^b angels in the Earth^w succeeding.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ تَخْلِفُونَ

61. And verily he/it^x⁵² (*is*) surely a knowledge for The Hour^w; so let not [you^w] assuredly dubitate by it^w; and

وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلَا تَمْتَرُ

⁴⁵ The word “*maheen*” is *singular, masculine, objective, noun* meaning: *he who is feeble, miniscule, and despicable*.

⁴⁶ Perhaps this is in reference to the lisp in Moses' tongue.

⁴⁷ The word “*استخفَ*” has *several* meanings, such as, applicable here, and Allah knows best, is *حمله استغفالاً بِأَتِبَاعِ* “*استخفَ*” *الغَيِّ*,” i.e. prompted him *bluffly* to go along in astray. So “*استخفَ*” here means: “*he prompted bluffly to go along in astray*.” See the *الهادى* and *السان*.

⁴⁸ The word *لَدَنَصُونَ* = *لَدَنَصُونَ* *كتاب العين* - *الفراء* and *الحلي* = caused our *ire* or “*ired Us*.” See *الفراء*.

⁴⁹ The word “*abdon*” = “slave,” the *denotation* of this word is *rarely paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

⁵⁰ The word “*أَنْعَمْتَ*” in “*أَنْعَمْتَ*” denotes *five* distinct ideas: (1) said: yes, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by “*انعَمْتَ*.” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

⁵¹ The particle “*لَوْ*” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “*لَوْ*” amounts to “*if*” or “*when*.” See *ابن هشام*.

⁵² Qur'an commentators *differ* as to the pronoun “*هُ*” in “*إِنَّهُ*.” Some say it refers to *Isa (Jesus)* and his *return* to Earth expressing definitive *knowledge* regarding the nigh of the Hour. And others say it refers to the *Qur'an* as

بِهَا وَاتَّبَعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ

ettabe'aon'e(let-you^z closely-follow[me]⁵³); this (is) a Sseratton (road/ way) straight.

62. And let not assuredly repel you^b the Satan; verily he (is) for you^b a foe⁵⁴ manifester.

وَلَا يَصِدَّنُكُمُ الْشَّيْطَنُ إِنَّهُ رَكْرَدُ عَدُوٌ مُبِينٌ

63. And *lamma* (when/ whence) came *Esa* (Jesus) by the evidences-shey [he] said: *qad* (already and affirmatively) I came (to) you^b by the *hekma'tey*^{w55} (*wisdom*)^{w56} and to [I]manifest for you^b some (of) which^x you^z differ in it^x; so *ettaqo* (let reverentially guard you^z not to displease) Allah and let-you^z obey [me]⁵⁷.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيْنَتِ قَالَ
قَدْ جَتَّكُمْ بِالْحِكْمَةِ وَلَا يُبَيِّنُ
لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ
فَاتَّقُوا اللَّهَ وَأطِيعُونَ

64. Verily Allah, He (is) my Lord and yourⁿ Lord; so let-you^z worship Him; this (is) *Sseratton* (road/ way) straight.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبِّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ

65. So differed, the parties, of among them; so *waylon* (lengthy: stay in a valley in Hell/ bane/ woe) for whom^r *dhalamo*⁵⁸ (they^z wronged) of a painful torment day.

فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ
فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ
عَذَابِ يَوْمِ الْآيَمِ

66. Do they^z wait except The Hour^w that[ii^w] *ta'ateyahom*^w (approaches/ comes-to them)^w suddenly^w while they not perceive.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ
تَأْتِيهِمْ بِغَتَّةٍ وَهُمْ لَا يَشْعُرُونَ

67. The *akhella*⁵⁹ (ultimate-faithful-friends) then-day some (of) them for some (are) foe⁶⁰, except the *muttaqeena*^x (they who reverentially guard against Allah's displeasure).

الْأَخْلَاءِ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ
عَدُوٌ إِلَّا الْمُتَّقِينَ

68. O, [My]⁶¹ *eba'de* (worshippers/ submitters/ slaves): neither fear (is) on you^b today and nor you^f sadden.

يَعْبَادُ لَا حَوْفٌ عَلَيْكُمْ الْيَوْمَ
وَلَا أَسْمَمُ تَخْزُنُونَ

69. Who^r believed they^z by Our *Aya'te*^w (messages/ signs/ proofs) and they^z [were] Muslims.

الَّذِينَ ءَامَنُوا بِعَيْنِتَنَا وَكَانُوا
مُسْلِمِينَ

70. Let enter you^z the Paradise^w you^f and yourⁿ spouses (wives)⁶² *tohbaroona*⁶³ (you^z are to be extended hospitality

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ

containing knowledge with respect to the Hour and the end of Time. In fact some read the word "علم" as "لعلم" meaning a "sign, or a mark" of the nearness of The Hour of Resurrection. See the *قرطبي*.

⁵³ The letter "ن" in "فَاتَّبَعُونَ" by Arabic (linguistic) Rule, is called *precedes the speaker's pronoun* "ي." The speaker's pronoun "ي" in "فَاتَّبَعُونَ" is omitted, for "الْتَّخْفِيفُ" = "alleviation, lightening" or Ayat's end harmony (rhyme). See *أعراب القرآن، لمحمود صافي*.

⁵⁴ The word "عُو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *الهادي* and *اللسان*.

⁵⁵ The English word "wisdom," inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent "hekma." See footnote # 192 of earlier, or the *Lexicon* attached to this *Translation*, for an exposition of the word "hekma."

⁵⁶ Ibid.

⁵⁷ See footnote 53 above only here regarding اطِيعُونَ.

⁵⁸ The word "ظَالِمٌ" = "ظالم" and "ظَالِمٌ" = "wronged."

⁵⁹ The word "أَخْلَاءٌ" is "ultimate-faithful-friends," i.e. friends without any "خَلَلٌ" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خَلَلٌ." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خَلَلٌ" as stated in The Qur'an. That is why I chose to express "خَلَلٌ" as "ultimate-faithful-friendship" and "akhella" as "ultimate faithful friends."

⁶⁰ See footnote 5137 above regarding "عُدوٌ."

⁶¹ The speaker's pronoun "ي" in "عَبَادٌ" by Arabic (linguistic) Rule, is omitted, for "الْتَّخْفِيفُ" = "alleviation, lightening" or Ayat's end harmony (rhyme). See *أعراب القرآن، لمحمود صافي*.

⁶² The word "زَوْجٌ" = "زوج" in "زَوْجُكُمْ" is the singular of "زَوْجٌ" = husband or wives. Hence, "زَوْجٌ" = *he* is "زَوْجٌ" and "زَوْجَةٌ" = "زوجة" and "زَوْجَةٌ" = *wife*. See *اللسان*. The addressees here are the men.

and delight/high honors/and the most pleasing sounds-all with apparent indications).

تَحْبِرُونَ

يُطَافُ عَلَيْهِمْ بِصَحَافٍ مِّنْ ذَهَبٍ
وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ
وَتَلَذُّلُ الْأَعْيُنِ وَأَنْتُمْ فِيهَا
خَلِدُونَ

71. (To be) circumambulated on them by platters of gold and goblets^x; and in it^w what wish it^x the selves^w and delectate^w the eyes^w; and you^f (are) in it^w immortals^x.

72. And *telka^w* (*she-that afar it^w / if^w*) (*is*) the Paradise^w which⁶⁴ you^z (*had been*) bequeathed it^w by what you^c were working.

73. For you^b in it^w a multitudinous^w fruit^{w₆₅} from it^w you^z eat.

74. Verily the criminals (are) in Hell's^w torment immortals they^z.

75. Not (to be) abated *a'n* (off) them and they (are) in it^x *mublesoon^x* (*ones that are nonplused*).

76. And not We wronged⁶⁶ them; [and,] but they were the *dha'lumeena⁶⁷* (*injustice-doers*).

77. And they^z called: O, *Maliko⁶⁸* (*Custodian Angel of Hell*) let judge/finish⁶⁹ on/over us your^t Lord; said [he]: verily you^b (are) *ma'kethona* (*stayers/remainders*).

78. *Laqad* (*verily, already and affirmatively*) We came (*to*) you^b by the right^x; [and,] but most (*of*) you^b for the right^x (*are*) dislikers^x.

79. Or they^z determined/sanctioned a matter; so verily We (are) determiners/sanctioners.

80. Or they^z reckon/assume (*that*) surely We hear not their secret and their *najwa* (*private-counsel*)^w; *bala⁷⁰* (*certainly-not*); and Our messengers^x *laday⁷¹* (*directly and possessively are by*) them they^z write.

81. Let-say [you^s]: *en(if)* [was] for *Ar-Rabma'ne* a son, then verily I am the worshippers' first.

82. *Subhana⁷²* (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in*

وَتَلَكَ الْجَنَّةُ الَّتِي أُرْثَتُمُوهَا بِمَا
كُنْتُمْ تَعْمَلُونَ

لَكُمْ فِيهَا فَكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ
خَلِدُونَ

لَا يَفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ
الظَّالِمِينَ

وَنَادَوْا يَمَنَّا لِيَقْضِي عَلَيْنَا رِبَّكَ
قَالَ إِنَّكُمْ مُّكْثُونَ

لَقَدْ جَعَلْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ
لِلْحَقِّ كَرْهُونَ

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ

أَمْ تَحْسَبُونَ أَنَا لَا نَسْمَعُ سِرَهُمْ
وَنَجْوَهُمْ بَلَى وَرَسَلْنَا لَدَيْهِمْ
يَكْتَبُونَ

قُلْ إِنْ كَانَ لِرَحْمَنَ وَلَدٌ فَأَنَا أَوْلَى
الْعَبْدِينَ

سُبْحَنَ رَبِّ الْسَّمَاوَاتِ وَالْأَرْضِ

⁶³ The word “تَحْبِرُونَ” has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسير الطبرى and الياج.

⁶⁴ The word “Paradise^w” is a feminine gender in Arabic, so its reference pronoun must be feminized, hence ^w.

⁶⁵ The word “فَكِهَةٌ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by ^w.

⁶⁶ See the Lexicon attached to this Translation for “فَاعِلُ الظَّالِمِ” = “injustice-doer” and “أَظْلَمُ” = “wringer.”

⁶⁷ The “ظَالِمِينَ” = “the injustice-doers,” as “الظَّالِمُ” = “injustice.” See the Lexicon attached to this Translation.

⁶⁸ The Custodian Angel of the Hellfire. See commentary of القرطبي.

⁶⁹ That is: let your Lord deprive us of life, better than the torment being inflicted upon them.

⁷⁰ The word “*bala*” = “certainly-not” is absolutely not synonymous to “yes” = “نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁷¹ The word “لَدُنْ” = “عَنْ” and “لَدُنْ” = “عَنْ” from “لَدِيْهِمْ” = “لَدِيْهِمْ” thus, “عَنْ لَدِيْهِمْ” is closer than “عَنْ لَدُنْ” as you can say: “عَنْ لَدِيْهِمْ” which closer spatially and more specific. So, “directly and possessively are by” (them) seems to indicate such closeness. See اللسان.

⁷² The word “*subhana*” = “سُبْحَانَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَهُ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*” = “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

awe and utmost consecration of) Lord (of) the Heavens^w and the Earth^w; the *Arshe's*⁷³ (Throne of Kingship) Lord *a'n* (off) what describe they^z.

رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ

فَذَرْهُمْ سُخْنُوْضُوا وَيَلْعَبُوا حَتَّىٰ
يُلْقَوْا يَوْمَهُمُ الَّذِي يُوعَدُونَ

وَهُوَ الَّذِي فِي السَّمَاوَاتِ وَفِي
الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ
الْعَلِيمُ

وَتَبَارَكَ الَّذِي لَهُ مُلْكٌ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ
تُرْجَعُونَ

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ
مِنْ دُونِهِ الشَّفَاعةَ إِلَّا مَنْ شَهَدَ
بِالْحَقِّ وَهُمْ يَعْلَمُونَ

وَلَيْسَ سَائِلُهُمْ مَنْ خَلَقُوهُمْ
لَيَقُولُنَّ اللَّهُ فَلَمَّا يُؤْفَكُونَ

وَقَيْلَهُمْ يَرَبُّ إِنْ هَنُؤَلَاءِ قَوْمٌ لَا
يُؤْمِنُونَ

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ
فَسَوْفَ يَعْلَمُونَ

83. So leave them wade and play, until *youlaqo* (they^z encounter/ meet) their day which^x they^z (are) (being) promised.

84. And He Who (is) in the Heaven^w an *Elahon* (a Deity) and in the Earth^w an *Elahon*; and He (is) The *Hakeemo*⁷⁴ (*infinite hekma*⁷⁵ Possessor), The Omniscient.

85. *Tabaraka*⁷⁶ ([He] firmly bestows as [He] accepts multitudinous goodness and worthiness) Who for Him (is) the Heavens^w and the Earth's^w proprietorship and what (is) between them both; and *endaho* (by His munificence/by His Rule) The Hour's^w knowledge^x; and to Him (are to be) returned you^z.

86. And not possess who^r they^z invoke of lesser than-/without Him the intercession^w except whomever [he] witnessed by the right while they know.

87. And *la'en* (indeed if) you^h asked them: Who^a created them; surely assuredly⁷⁷ say they^z: Allah; then wherefrom⁷⁸ *yo'afakoona*⁷⁹ (they^z: are off-right dissuaded/ are dissuaded speciously).

88. And his say^{x80}: O, my Lord; verily those (are) people not believing.

89. So let-pardon [you^s] *a'n* (regarding) them and let-say [you^s]: peace; so will know they^z.

⁷³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁷⁴ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "حَكِيمٌ."

⁷⁵ See the Lexicon attached to this Translation for "hekma."

⁷⁶ See the Lexicon attached to this Translation for this important word "تَبَارَكَ" In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷⁷ The "ل" in "يُقُولُنَّ" is a juratory "ل" "amounting to" "الْتَّأكِيدُ" i.e. affirmation, expressed here by "assuredly".

⁷⁸ The word "أَنِي" "أَنِي" is a multi-meaning adverbial particle: wherfrom, when, how-so, where.

⁷⁹ The word "يُؤْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁸⁰ The word "قَيْلَهُ" is made up of "قَيْلٌ" and the pronoun "هُ" belongs to the Messenger. +